

A ROODIMENTAL REVIEW

THE MYSTERY OF INIQUITY

EPISODE EIGHT



1. In the first Sermon on the Mount, Yeshua's statement that his purpose was to fulfill the Torah has been consistently misunderstood and misinterpreted for centuries. What overlooked aspect of his words can be seen to reveal and emphasize this purpose, despite our limited understanding?

2. How does the numerology of the Book of Daniel direct us toward Yeshua's identity as the Messiah? How can this insight be best understood in light of our received notions of fulfilled prophecy referenced in the Gospels?

3. How do Yeshua's words in Matthew 5:19 regarding the "least" of the commandments of the Torah compel us to view the imperatives of these laws in light of common Christian teaching? What presuppositions must we abandon if we truly understand his words in this context?

4. What is the true purpose of Yeshua's disparaging of the Scribes and Pharisees in Matthew's gospel? How has this been interpreted over time as a simple condemnation of hypocrisy rather than a reference to the more serious matter of heresy?

5. As Yeshua continues to criticize the Scribes and Pharisees, how does he expose their prevarication regarding how his hearers have been taught the laws given to Moses? How has this element been lost over centuries of biblical translation?

6. Why is the Sermon on the Mount best understood as a text with a vast frame of reference and an extended level of meaning? What is the danger of viewing it as a simple list of precepts rather than a reassessment of divine laws?

7. How can Yeshua's words in Matthew 7 regarding the day of judgement be read as a full realization of divine law rather than a simplistic statement of reward versus punishment, as often found in popular evangelism?

8. How does Yeshua's imperative "Depart from me!" convey more than mere punishment for sinful lives? How does this command illustrate fulfillment of the Laws of Moses in the events of the final judgement?

9. How can the true meaning of "iniquity" be seen to pervade this larger segment of Matthew's gospel? Have professed Christians perhaps been willfully ignorant of the ultimate extent of this term and its impact upon our salvation?

10. How might the Book of Jude be seen as a representative text for our contemporary "Christian" world? Is there a danger in reading this scripture outside of its first-century context, or should we interpret it as a perennial warning against heresy and the normalization of sinful conduct?
